Magazine of Majlis Ansarullah UK

ANSARUDDIN

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Ansar distributing "Love for All" Post Cards at London Olympic 2012









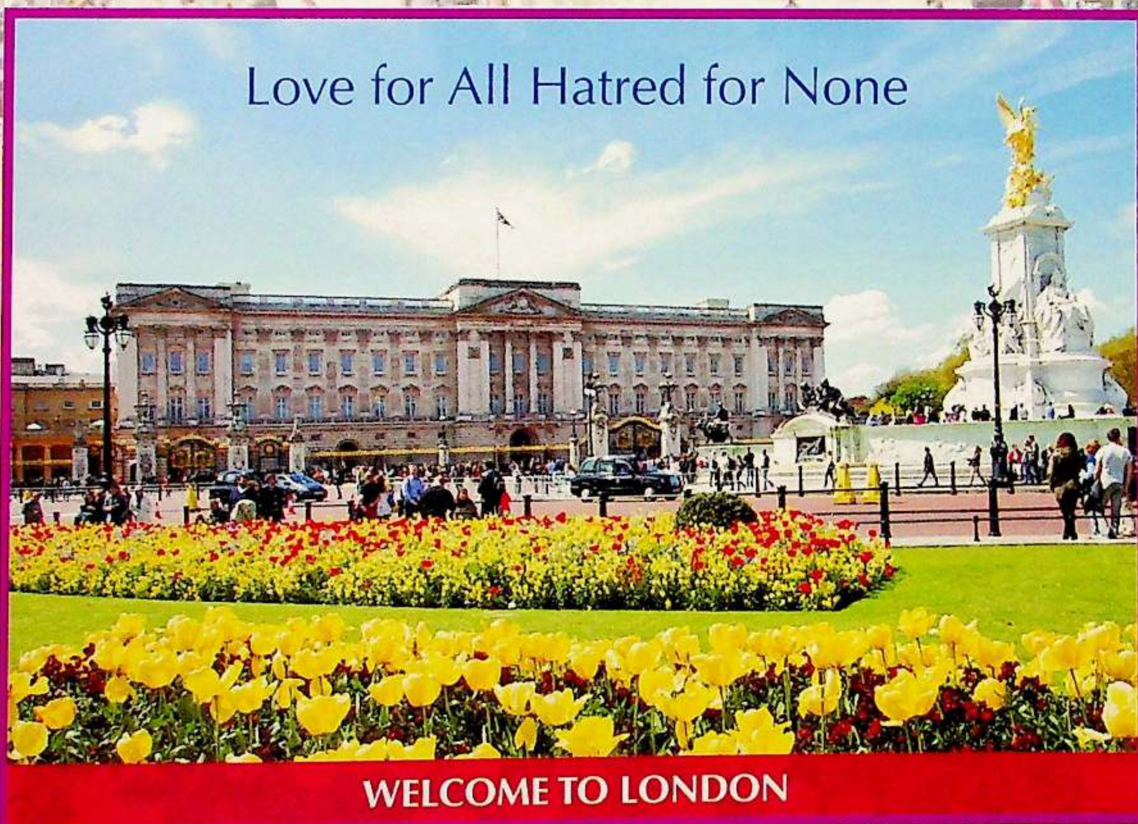






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Cover Page photographs were taken on London Olympic 2012 While distributing Love For All Postcard to the victors by Majlis Ansarullah UK.
Details report will be include next issue.

LONDON

بســــمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

ANSARUDDIN

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah

Dars-ul Qur'an

Translation: *Recite that which has been revealed to thee of the Book, and observe prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah Knows what you do (Al-Ankabut : 46).*

O ye who believe ! when the call is made for prayer on Friday, hasten to the remembrance of Allah, and leave of all business. That is better for you, if you only knew (Al-Jumuah:10).

Three things have been mentioned in this verse. Viz, preaching and reading of the Quran, observance of Prayer and the remembrance of Allah. The purpose of all three is to deliver man from the bondage of sin and to help him to rise morally and spiritually which is the supreme object of all Divine Books. A living faith in a Supreme Being to Whom man has to render an account of all his actions after his death in a new life is the basic principle of all revealed religions and their great aim is to create and inculcate such faith because it is this faith that can serve as a potent and effective check on man's evil propensities and actions. This is why the Quran reverts again and again to the subject of God's existence and speaks of His great power, glory and love and lays the greatest emphasis on Divine remembrance of which the Islamic Prayer constitutes the most complete form; and of which, if performed with all its necessary conditions, purity of mind and actions is the inevitable result. Observance of Prayer, however, demands the fulfilment of the following five conditions:

1. One should be regular in saying Prayers.
2. Prayers should be said punctually at their appointed hours and in accordance with the prescribed rules.
3. One should be humble in spirit and should not allow one's thoughts to wander away while saying Prayer.
4. Prayers should be said in congregation.
5. One should exhort others also to be regular and punctual in saying Prayers.

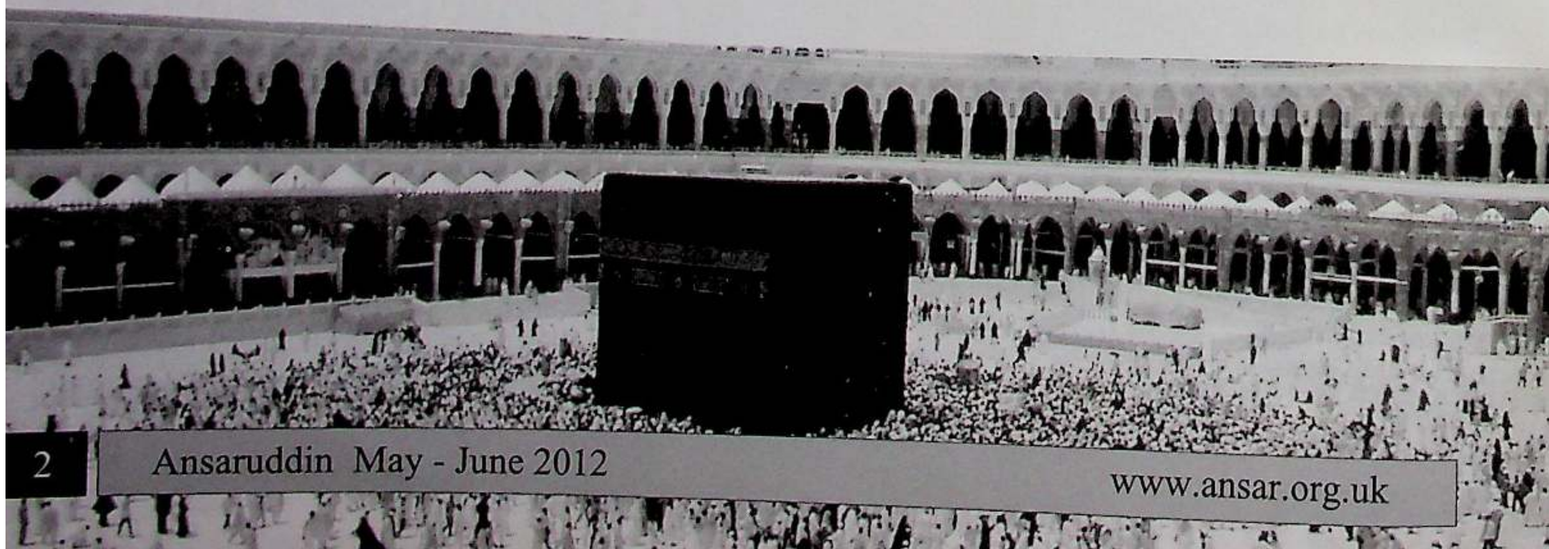
Zikar of Allah may mean, (I) man's glorification of God. or (2) God's remembrance of man, i.e. His raising him to a place of honour and eminence and spreading his good reputation. The verse purports to say that if you remember God and glorify Him. He will bestow honour and renown upon you and will make you eminent and respected in the world.

Jews rejected the Holy Prophet's Message and profaned their Sabbath and consequently incurred God's displeasure. In the verse of Sura Al-Jumuah, however, Muslims have been enjoined to be particularly careful about the obligatory Friday Prayer. Every people has a Sabbath and the Muslim Sabbath is Friday. As soon as call for Prayer is made all business is to cease and the Faithful should attend the mosque to listen to the Leader's sermon (khutbah), which usually deals with some topical subject concerning the moral and social needs of the community and how to fulfil them.

As the Sura seems particularly to deal with the time of the Promised Messiah, the call for Friday Prayer may also signify his clarion call to Muslims to listen to his Message.

Unlike Jewish or Christian Sabbath, the Muslim Sabbath is not a day of rest. Before the Friday Prayer and after it Muslims are exhorted to follow their daily avocations. The words "of Allah's grace," have generally been understood to mean "doing business and earning one's livelihood."

It is apparent from that the Sura Al-Jumuah, particularly deals with the time of the Promised Messiah whose advent has been referred to as the advent of the Holy Prophet himself. The verse under comment shows that in the Messiah's time trade and commerce will engross people's attention and they will have little time to give to God Whom they will consign to complete oblivion. To add to man's forgetfulness of God, there will be all sorts of amusements, sports and pastimes to divert his attention from God. Muslims have been admonished in the verse not to neglect their spiritual well-being in the pursuit of material gains and sensuous pleasures.

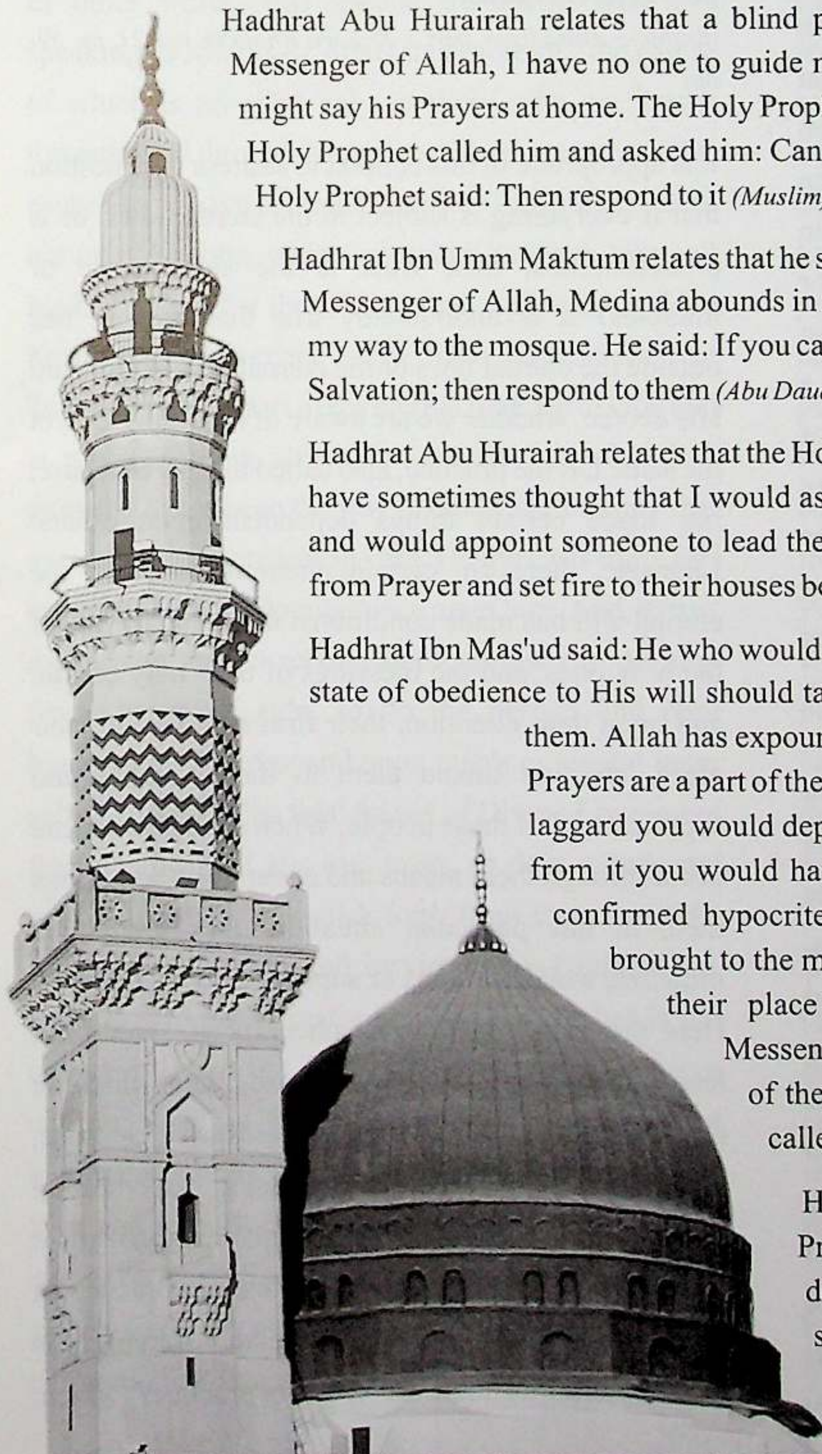


Dars-ul-Hadith

On the Excellence of Congregational Prayer

Hadhrat Ibn Umar relates that the Holy Prophet said: Prayer with the congregation is twenty seven times more beneficent than Prayer performed oneself *(Bokhari and Muslim)*.

Hadhrat Abu Hurairah relates that the Holy Prophet said: The Prayer of a person with the congregation is twenty five times more beneficent than his Prayer at home or in his shop, and that is because when he performs his ablution carefully and then proceeds to the mosque for the sole purpose of the Prayer, every step that he takes raises his status and wipes out his sin. While he is in his place of Prayer in a state of purity the angels keep calling down blessings on him saying Allah, send down blessings on him; Allah, have mercy on him. He is deemed to be occupied in Prayer while he waits for it *(Bokhari and Muslim)*.



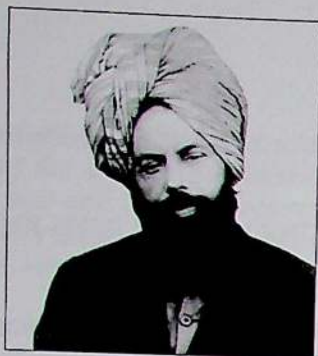
Hadhrat Abu Hurairah relates that a blind person came to the Holy Prophet and submitted: Messenger of Allah, I have no one to guide me to mosque; and he asked his permission that he might say his Prayers at home. The Holy Prophet gave him leave but as soon as he turned away the Holy Prophet called him and asked him: Can you hear the call to Prayer? He answered: Yes. The Holy Prophet said: Then respond to it *(Muslim)*.

Hadhrat Ibn Umm Maktum relates that he said to the Holy Prophet: Messenger of Allah, Medina abounds in reptiles and wild beasts and being blind I cannot see my way to the mosque. He said: If you can hear the words of the call Come to Prayer; Come to Salvation; then respond to them *(Abu Daud)*.

Hadhrat Abu Hurairah relates that the Holy Prophet said: By Him in Whose hands is my life, I have sometimes thought that I would ask for fuel to be collected and the Azan to be called, and would appoint someone to lead the Prayer and the go to those who absent themselves from Prayer and set fire to their houses before their eyes *(Bokhari and Muslim)*.

Hadhrat Ibn Mas'ud said: He who would love to meet Allah tomorrow in a state of obedience to His will should take care of these Prayers when he is summoned for them. Allah has expounded to your Prophet the ways of guidance and these Prayers are a part of them. If you were to say these Prayers at home; does this laggard you would depart from the way of your Prophet, and if you depart from it you would have gone astray. I have known a time when only a confirmed hypocrite would stay away from them. Some of us were brought to the mosque supported between two men till they reached their place in the row *(Muslim)*. Another version is: The Messenger of Allah taught us the ways of guidance, and part of them is Prayer in the mosque from which the Azan is called.

Hadhrat Abu Darda' relates that he heard the Holy Prophet say: If there are three in a village or even in the desert and they do not join in Prayer, Satan would surely overcome them. So always gather together for Prayer, for a wolf would rend a solitary sheep *(Abu Daud)*.



From the writings of the Promised Messiah and Mahdi عليه السلام

The Phenomenon of Miracles

A miracle is in fact an extraordinary phenomenon, the like of which the opponent is unable to produce, even though it appears to be within human power. An example of this is the miracle of the Holy Quran that was shown to all the people of Arabia. Although, on the face of it, it seemed to be within the scope of human potential, all the people of Arabia were frustrated in their efforts to produce anything like it. Thus, for understanding the nature of miracles, the Holy Quran serves as a very clear example. It may seem to be a discourse like that of human beings, but in respect of its eloquent expression, its extremely delectable, pure and colourful diction-characterized in every instance by truth and wisdom-and its brilliant arguments that countered the arguments of the whole world, and, last but not least, in respect of its majestic prophecies, contest despite the passage of thirteen hundred years, and none has the power to do so. The Holy Quran enjoys the distinction among all the books of the world in that it presents its prophecies, which are themselves miraculous, in a language that is also miraculous, highly eloquent, convincing, and full of truth and wisdom. In short, the true purpose of a miracle is to demonstrate the distinction between the truth and falsehood, or between the truthful and the liar. Such distinguishing phenomenon is called a miracle or a sign. A sign is an essential phenomenon without which it is neither possible to have full faith in the existence of God, nor to reap the fruit that grows out of full conviction. Since the truth of a religion is directly linked to the recognition of God, it is therefore an essential and important prerequisite of a true religion to possess the signs that conclusively and definitively prove His existence.

|Brahfn-e-Ahmadiyya, part 5, Riiiiarri Khaza'in, vol. 21, pp. 59-60)

It is appropriate in this context to address the question that if everything is subject to the eternal laws, or is predetermined, then what is the significance of miracles? It is undoubtedly true that nothing lies outside the eternal laws or the eternal will of God and His decree, whether we are aware of it or not. And yet the same Divine practice, also called the law of nature, has made certain things dependent upon others. Likewise, there are certain phenomena which the eternal will has made conditional upon the prayers of the holy ones, and the blessings of their holy breath, and upon their attention, their firm resolve and their glory, and has linked them to the entreaties and supplications of these people. When such phenomena occur through these means and under these conditions then, in this particular situation, they are called miracles, wonders, signs or supernormal phenomena. Here the term 'supernormal phenomena' should not lead someone to think that there are things which lie outside the scope of Divine practice [laws]. Because, in the present context, the expression 'supernormal phenomena' carries an additional significance: Although nothing lies outside the eternal practice of the God of glory, His practice that relates to mankind is of two kinds. First there are 'ordinary practices', which,

in the form of cause and effect, apply to everyone. Second, there are the 'special practices' which, with or without the agency of the visible causes, relate only to those who are totally lost in His love and completely given to His desire. That is to say, when a person turns completely to God and brings about a transformation in his human condition, for the sake of gaining His pleasure, then God, in accordance with his transformed state, deals with him in a special manner, which He does not practice when dealing with others. In other words, this special treatment, relatively speaking, is Khariq-e- 'Adat [supernormal], the nature of which is revealed only to those who are drawn towards God through His grace. When a person, in his eagerness to have communion with God, breaks out of his mortal habits, which intervene between him and his Lord, then, for the sake of such a person, God too breaks His customary ways. This phenomenon of 'breaking' is also part of the eternal practice of God and is not something novel that should be called into question. It has been the way of God since eternity that as man's faith increases in Him, He too casts more and more light of His Omnipotence upon him. And, just as a pure and perfect relationship continues to develop from the man's side, so do the perfect and pure bounties of God descend upon man's outer and inner self. And just as the tidal waves of Divine Love surge from the heart of His true lover, so does a pure and pristine river of love gush forth from the other side, which envelopes him and, by virtue of its Divine force, takes him to even greater heights. This matter is not only very clear but is also in conformity with our natures. One of the hallmarks of the purity of reciprocal love is that, as we advance in friendship, love and sincerity, the signs of devotion, unity and solidarity appear on both sides, and do not remain one-sided. Every person deals with his friend in an extraordinary way, compared to other people. The moment a person attains a 'new' life, which may be called supernormal when compared to his earlier life, the same Eternal God, through His extraordinary manifestations, reveals Himself to him as a 'New God'; and deals with him in such a way that he could never have imagined in his earlier life. The key to miracles, which set the wonders of nature in motion is the transformed human soul. A genuine transformation exhibits such visible signs, and the fervent cries of love at times so overwhelm the heart, that the passionate emotions of love for God and the powerful pull of truth and conviction transport one to a state where, if he were cast into a fire, it would have no effect on him whatsoever. Likewise, if he were to be thrown before lions, wolves or bears, they would not be able to do any harm to him, because at that moment, due to the perfect and powerful manifestation of truth and love he breaks out of the human condition and is a different being altogether. Just as fire engulfs a piece of iron and makes it seem like fire, so do such people, by virtue of being overwhelmed by the fire of love for God, begin to exhibit something of the attributes of the Great Power which has overwhelmed them. It is little wonder, therefore, that such supernormal phenomenon should occur when the servant, in his submission, comes under the complete influence of the Lord. In fact, it would be surprising if, despite such an influence, no change is brought about in the ordinary state of the person, for even a piece of iron, when it is heated in fire, starts to partially exhibit the properties of fire, and this is in total conformity with the laws of nature. But, if it is exposed to intense heat and still maintains its former state, and acquires no new characteristic, such a thing would be contrary to reason. Empirical philosophy also testifies to the necessity of such phenomena. This is no fiction. Ponder over it with true wisdom.

[Surmah Chashni Arya, Ruhani Khaza'in, vol. 2, pp. 105-107)

An Address by Hadhrat Khaliftul Masih V

(May Allah support him with His Mighty Help)

In Gold Room, Rayburn Building, Capital Hill, USA

(On 27th June 2012)

All distinguished guests, Assalamo Alaikum (Peace and blessings of Allah be upon you all)

Before proceeding, I would like to first of all take this opportunity to thank all of you for taking the time to come and listen to what I have to say. I have been requested to speak about a subject that is extremely vast and wide ranging.

It has many different aspects and therefore it is not possible for me to cover all of them in the short time available. And the subject that I have been asked to speak about is the establishment of world peace. Certainly this is the most vital and pressing issue facing the world today. However, as the time is limited, I shall only briefly give the Islamic viewpoint on the establishment of peace through just and equal relations between nations. The truth is that peace and justice are inseparable - you cannot have one without the other. And certainly this principle is something that all wise and intelligent people understand. Leaving aside those people who are determined to create disorder in the world, no one can ever claim that in any society, country or even the entire world, that there can be disorder or a lack of peace, where justice and fair dealing exists.

Nevertheless, we find that in many parts of the world disorder and a lack of peace are prevalent. And such disorder is visible both internally within countries, and externally in terms of the relations between various nations. Such disorder and strife exists even though all governments claim to make policies that are based on justice. And all claim that the establishment of peace is their primary objective. Yet, in general, there is little doubt that restlessness and anxiety is increasing in the world and so disorder is spreading. This clearly proves that somewhere along the line, the requirements of justice are not being fulfilled. Therefore there is an urgent need to try and end inequality, wherever and whenever it exists.

And so as the worldwide Head of the Ahmadiyya Muslim Community, I would like to make a few observations about the need for, and the ways to achieve peace based on justice. The Ahmadiyya Muslim Community is a purely religious community. It is our firm belief that the Messiah and Reformer who was destined to appear in this age and enlighten the world as to Islam's true teachings has indeed arrived. We believe that the Founder of our Community, Hadhrat Mirza Ghulam Ahmad of Qadian, was that very Promised Messiah and Reformer, and thus we have accepted him. Based on his teachings, we act upon and propagate the real and true teachings of Islam that are based on the Holy Qur'an. Therefore, everything that I will say in relation to establishing peace and in relation to conducting just international relations, will be based on Qur'anic teachings. In relation to achieving world peace, all of you regularly express your opinions and indeed make great efforts. Your creative and intelligent minds allow you to present great ideas, plans and indeed a vision of peace. Thus this issue does not require me to speak from a worldly or political perspective, but instead my entire focus will be based on how to establish peace based on religion. And for this purpose I shall, as I have said, present some very important guidelines based on the

teachings of the Holy Qur'an.
It is important to always remember that human knowledge and intellect is not perfect, but is in fact limited. Thus when making decisions or forming thoughts, often certain factors enter human minds, which can cloud judgement and lead to a person trying to fulfil his own rights. Ultimately, this can lead to an unjust outcome and decision being made. However God's Law is perfect and so no vested interests or unfair provisions exist. This is because God only desires for the good and betterment of His Creation and therefore His Law is based entirely on justice. The day the people of the world come to recognise and understand this crucial point, will be the day that the foundation for true and everlasting peace will be laid.
Otherwise we continue to find that although efforts are endlessly made to establish world peace, yet they are unable to provide any worthwhile results.
After the conclusion of the First World War, the leaders of certain countries desired for good and peaceful relations between all nations in future. Thus in an effort to achieve world peace the 'League of Nations' was formed. Its principal aim was to maintain world peace and to prevent future wars from breaking out. Unfortunately, the rules of the League and the Resolutions it passed had certain flaws and weaknesses and so they did not properly protect the rights of all peoples and all nations equally. And so one by one countries began to withdraw from the League. And so as a result of the inequalities that existed, long term peace could not prevail. The efforts of the League failed and this led directly to World War II.
We are all well aware of the unparalleled destruction and devastation that ensued, where around 75 million people globally lost their lives, many of whom were innocent civilians. That war should have been more than enough to open the eyes of the world. It should have been a means to developing wise policies that granted all parties their due rights, based on justice and thus prove to be a means of establishing peace in the world. The world's governments at the time did endeavour to some extent to try and establish peace and hence the United Nations was established. However, it soon became quite apparent, that the noble and overarching objective underpinning the United Nations, could not be fulfilled. Indeed today, certain governments, quite openly make statements that prove its failure.
What does Islam say in relation to international relations that are based on justice, and so a means of establishing peace? In chapter 49, verse 14 of the Holy Qur'an, God Almighty has made it clear that whilst our nationalities or ethnic backgrounds act as a means of identity, they do not entitle or validate any form of superiority of any kind. The Qur'an thus makes clear that all people are born equal. Furthermore, in the final sermon ever delivered by the Holy Prophet Muhammad (peace be upon him) he instructed all Muslims to always remember that an Arab is not superior to a non-Arab and nor is a non-Arab superior to an Arab. And he taught that a white person is not superior to a black person and nor is a black person superior to a white person. Thus, it is a clear teaching of Islam that the people of all nationalities and all races are equal. And it is also made clear that all people should be granted equal rights without any discrimination or prejudice. This is the key and golden principle that lays the foundation for harmony between different groups and nations and for the establishment of peace.
However, today we find that there is division and separation between powerful and weaker nations. For example, in the United Nations we find that there is a distinction made between certain countries. Thus in the Security Council there are some permanent members and some non-permanent members. This

division has proved to be an internal source of anxiety and frustration and thus we regularly hear reports of certain countries protesting against this inequality. Islam teaches absolute justice and equality in all matters and so we find another very crucial guideline in chapter 5, verse 3 of the Holy Qur'an. In this verse it states that to fully comply with the requirements of justice, it is necessary to treat even those people, who go beyond all limits in their hatred and enmity, with fairness and equity. And the Qur'an teaches that wherever and whoever counsels you towards goodness and virtue, you should accept it. And wherever and whoever counsels you towards sinful or unjust behaviour, you should reject it. A question that naturally arises is that what is the standard of justice required by Islam? In chapter 4, verse 136, the Holy Qur'an states that even if you have to testify against yourself or your parents or your most loved ones, then you must do so in order to uphold justice and to uphold the truth. Powerful and rich countries should not usurp the rights of the poor and weaker countries, in an effort to preserve their own rights, and nor should they deal with the poorer nations in an unjust fashion. On the other hand, the poor and weaker nations should not seek to inflict harm on the powerful or wealthy nations, whenever the opportunity arises. Instead, both sides should endeavour to fully abide by the principles of justice and indeed this is a matter of crucial importance in maintaining peaceful relations between countries.

Another requirement for peace between nations based on justice is given in chapter 15, verse 89 of the Holy Qur'an where it states that no party should ever look enviously at the resources and wealth of others. And similarly no country should seek to unjustly appropriate or take over the resources of another country on the false pretext of trying to assist or support them. Thus on the basis of providing technical expertise, governments should not take advantage of other nations, by making unjust trade deals or contracts. And similarly, on the basis of providing expertise or assistance, governments should not try to take control of the natural resources or assets of the developing nations. Where less educated people or governments need to be taught how to properly utilise their natural resources, then this should be done. Nations and governments should always seek to serve and help those less fortunate. However such service should not be rendered with an aim o f achieving national or political benefits or as a means to fulfil vested interests. We find that in the past six or seven decades the United Nations has launched many programmes or foundations aiming to help the poor countries to progress. Towards this effort they have explored . the natural resources of the developing nations. However despite these efforts, none of the poorer countries have reached the stage or level of the developed nations. One reason for this is certainly wide-ranging corruption by many of the governments of those poor nations. With regret though, I must say that as a means to further their own interests, the developed nations have continued to deal with such governments. Trade deals, international aid and business contracts have continued to be processed. And as a result, the frustrations and restlessness of the poor and deprived segments of society have continued to increase and this has led to rebellion and internal disorder within those countries.

The poor people of the developing countries have become so frustrated that they have turned against not only their own leaders but also the Western powers as well. This has played into the hands of the extremist groups, who have taken advantage of the frustrations, and so have been able to encourage such people

towards joining their groups and supporting their hate filled ideology. And the ultimate result of this has been that the peace of the world has been destroyed. Islam has drawn our attention to the means for peace: It requires absolute justice. It requires truthful testimony to always be given. It requires that our glances are not cast enviously in the direction of the wealth of other. And it requires that the developed nations, put aside their own vested interests, and instead help and serve the less developed and poorer nations with a truly selfless attitude and spirit. If all of these factors are observed then true peace will be established. Remember, where injustice occurs there can never be peace.

And so if a country transgresses all limits and attacks another country and seeks to unjustly take control of its resources, then other countries should certainly take measures to stop such cruelty. But they should always act with justice when doing so. The circumstances for taking action, based on Islamic teachings, are detailed in chapter 49, verse 10 of the Qur'an. It teaches that where two nations are in dispute and this leads to war, then other governments should strongly counsel them towards dialogue and diplomacy so that they can come to an agreement and reconciliation on the basis of a negotiated settlement. However if one of the parties does not accept the terms of agreement and wages war, then other countries should unite together and fight to stop that aggressor. When the aggressive nation is defeated and he agrees to mutual negotiation, then all parties should work towards an agreement which leads to long-standing peace and reconciliation. Harsh a nd unjust conditions should not be enforced that lead to the hands of any nation being tied, because in the long term that will lead to restlessness which will ferment and spread. And the result of such restlessness will be further disorder. In circumstances where a third-party government seeks to bring about reconciliation between two parties, then it should act with sincerity and total impartiality. And this impartiality should remain even if one of the parties speaks against it and so the third party should display no anger in such circumstances and should seek no revenge or act in an unfair manner. All parties should be afforded their due rights. Thus for the requirements of justice to be fulfilled, it is essential that the countries who are negotiating a settlement, should themselves not seek to fulfil their own personal interests or to try and derive benefit unduly from either country. They should not interfere unjustly or pressure either of the parties unf airly. The natural resources of any country should not be taken advantage of. Unnecessary and unfair restrictions should not be placed upon such countries. Because this is neither just and nor can it ever prove to be a source of improving relations between countries.

Due to time constraints, I have mentioned these points only very briefly. In short, if we desire peace to be established in the world, then we must leave aside our personal and national interests for the greater good and instead we must establish mutual relations that are based entirely on justice. Otherwise, as all of you are also aware, that due to the many alliances and blocs that exist, it is not unlikely that disorder will continue to increase in the world, which will ultimately lead to huge destruction. The effects of such devastation and warfare will surely last for many generations. And so the United States, as the world's largest power, should play its role in acting with true justice and with such good intentions as I have described. If it does so then the world will always remember with great admiration your great efforts.

It is my prayer that this hope becomes a reality.

Thank you very much.

An Elementary Study Of Islam

***A lecture delivered by Hadhrat Khaliftul Masih IV** (May Allah have Mercy on him)*

In University of Seville, Spain on 12th March 1990

Part III

Prayer

Worship is common to all religions. What differs is only the manner and style of worship. That which is unique in Islamic mode of worship is that it contains features from the mode of prayers found in other religions. Some people pray to God in a standing posture and some in a sitting posture. In some religions people remember God by kneeling to Him, while others bow down to Him. Some stand before Him with arms folded, and others with arms hanging at their sides. In short there is no single mode of worship common to all religions as a whole. It is fascinating however to note that Islam instructs its followers concerning the manner of prayer so comprehensively, that all the postures of worship found in other religions are symbolically represented in the mode of Muslim prayer. Another step forward in the direction of ushering in an era of universal religion, it seems.

The institution of Islamic prayer is a most highly developed system, covering every human requirement. It should be remembered at the outset that the purpose of worship is not just bowing to a superior being and paying homage to His greatness, as if God created man only for satiating His egotistic desire of being praised. All the purposes mentioned in relation to the philosophy of worship and the manner in which a Muslim is required to conduct his prayer, makes it manifestly clear that the benefit of prayer is drawn by the worshipper himself and in no way can it be taken as a favour to God. The Holy Quran declares that "God does not stand in need of mans' praises. He is so great in His nobility and so sublime in His character that the praises of His creatures do not add anything to His magnanimity and majesty". The Holy Prophet(saw) of Islam once mentioned that if the entire mankind had turned away from God and committed the worst possible sins, one and all, they would not diminish His universal grandeur even as much as when someone dips a sharp needle into a vast ocean; the water one finds adhered to the surface of the needle would be far more than the sins of the entire mankind could take away from the glory of God.

So, worship in the Holy Quran is only prescribed for the sake of the worshipper himself. It is a vast subject, and we can only illustrate a few points in relation to this as mentioned in the Holy Quran and the traditions of the Holy Prophet of Islam.

Remembrance of God and pondering over His attributes during the prayer helps man in refining his spirit, bringing it more into harmony with the nature of God. This is central to the Islamic prayer. Man was made in the image of his creator, and he must ever strive to gain closeness to Him. This is a lesson in nobility which is ultimate. Those who train themselves to think like God and to act like Him within the limitations of the human sphere, constantly improve in their relation to all other human beings and even other forms of life.

In human terms it can be better understood with respect to a mother's attitude towards her children. For the one who truly gains nearness to a mother, all that is dear to the mother will naturally become dear to him as well. Acquiring the attitude of the creator is like acquiring the attitude of an artist to his works of art. It is impossible for one to be near God and distance himself from His creation. Again, the term used for worship in the Quran is derived from a word which is so significant and different from terms used in other religions. Am, Be, Dael ('A', 'B','D') are the three root letters which have the basic meaning of slavery. Like a slave who loses everything to his master and follows him in all respects, the worshipper in Islam must do the

same in his relation to God. The infinitive used for worship has the connotation of following in the footsteps of someone. That is the ultimate in the imitation of God's attributes. The Quran also says:
"Verily, Prayer prevents the worshipper from indulging in anything that is undignified or indecent".
Surah Al-Ankabut (Ch. 29: V.46)
This verse has both positive and negative connotations, both highly essential for cultivating ideal human conduct. Thus in its negative connotation, it helps the worshipper by liberating him from sins of all types. In its positive connotation it educates man, refines his character and cultivates his qualities to such sublimity as he becomes worthy of communion with God.
Another area which is highly important in this regard is the role that worship plays in developing one's soul. According to Islam, each human soul in relation to the carnal human body can be likened unto a child in the uterus of the mother. To give birth to a healthy child requires so many influences that are constantly transferred from the mother to the embryo, and the child at a later stage. If the mother's influences on the embryo are unhealthy, the child is born as congenitally ill; if they are healthy then the child is born enjoying perfect health. Of all the influences that work towards the making and modification of the human soul, prayer is the most important single factor.
The institution of Islamic prayer is rich in so many profound lessons as are not found even fractionally in other religions. Islam admonishes both congregational and individual prayer. The congregational prayers are held in a manner which is amazingly well organised and meaningful.
There is one leader who leads the congregation in all such prayers. That leader is not an ordained priest; anyone whom the people consider worthy of this task is chosen as the 'Imam'. The assembly is admonished to be arrayed behind the Imam in perfectly straight lines, each worshipper standing close to the other, shoulder to shoulder, without any distance between the two worshippers. They follow the Imam perfectly in everything that he does. As he bows they bow, as he stands they stand. As he prostrates they prostrate. Even if the Imam commits a mistake and does not condone it even after a reminder, all followers must repeat the same. To question the Imam during the prayer is not permitted. All face the same direction without exception, facing the first house of worship ever built for the benefit of mankind. No one is permitted to reserve any special place behind the Imam. In this regard the rich and poor are treated with absolute equality, so also the old and the young. Whoever reaches the mosque ahead of others has the prior option to sit wherever he pleases. None has the right to remove others from the place that they occupy, except for reasons of security etc., in which case it becomes an administrative measure. Thus the Islamic system of prayer is rich not only in spiritual instruction, but also in communal and organisational instruction.
All mosques are frequented five times a day, a task which appears to be over-much demanding to a casual observer. This aspect should be further elaborated to build a more comprehensive picture of the role of congregational prayers in the Muslims' way of life. Of course in an ideal Muslim society, where mosques are provided within reach of almost every citizen, the five time congregational prayer becomes a routine way of all Muslims' life. The midday prayer, which ordinarily is more problematic, is performed in Muslim societies during the midday break from work. Thus it is not only a lunch break, but is slightly extended to accommodate the performance of prayer as well. The next prayer after the midday prayer is the afternoon prayer, which is performed almost immediately after return from an ordinary day's work. Then no prayer is permitted until after sunset. The time between the two is spent in outdoor activities like sports, shopping, walks, visits to friends and relatives etc. It is a period of relaxation in which prayers are practically forbidden, except for the quiet remembrance of God which becomes a constant feature with some believers. At sunset, the night of the believer begins with the sunset prayer, after which there is again a time for relaxation, dining, and so on. The night is capped before retirement with

the last prayer which is called Isha. It is discouraged to stay awake after Isha in wasteful occupations of gossip and vain talk etc.

The Muslims are encouraged to acquire a habit of early to bed and early to rise. The day, next morning, begins routinely in the small hours before dawn. The prayer which is performed at the end of the night is called Tahajjud. It is not obligatory, but is a very highly emphasised optional prayer. The dawn ushers in the time for morning prayer, which is called Al-Fajar. Optional prayers are not recommended between Fajar and sunrise, for obvious reasons. Then till Zuhar, the midday prayer, only two optional prayers are mentioned; otherwise the pre-Zuhar period is expected to be spent in normal day to day activities.

Looking at the institution of prayer in Islam from another angle, it is intriguing to note how well organised, disciplined and comprehensive it is. There are certain prayers of congregation in which recitation of the Quran is done in a loud, audible voice, in a semi-singing tone, which does not exactly conform to the concept of singing, but which has a rhythmical tone that is deeply penetrating. The Holy Prophet(saw) also advised that there should be a shadow of sadness in the tone in which the Quran is recited; this makes it makes it more touching, with the meaning of the verses sinking deeper into the recesses of the heart. In some prayers, particularly the two afternoon prayers, there is no loud chanting; this goes well with the general mood of the time. Even the birds cease to sing during the early parts of the afternoon, and there is a general air of silence covering the hubbub of normal work. The morning prayer, the prayer after sunset and the prayer after the fall of night all include periods where chanting of verses is the routine practice.

The prayer can be further divided into two categories. As against congregational prayers, individual prayers are also highly emphasised. In congregational prayers, society pays homage to God collectively and openly. In individual prayers, emphasis is laid on privacy, and there should be no effort to display such prayers to anyone. Similarly the late night prayer is performed in perfect privacy. Members of the same house try to find their own niches, and even husband and wife try to say their prayers separately, so that communion with God becomes a highly personal affair.

It has been observed that the institution of the five time congregational prayer has worked very well, for over fourteen hundred years or so, for the protection and preservation of this holy institution. The mosques have been the mainstay in keeping this noble institution alive. They also serve as education centres for young and old, and throughout history they have played the most prominent role in religious teachings and instruction.

The places of worship in Islam, whether congregational or private, are kept meticulously clean. Everyone is expected to take his shoes off before entering such places. Although in every prayer the worshipper has to touch the floor with his forehead, sometimes briefly and sometimes for longer periods, it is surprising that no skin diseases have been transferred from forehead to forehead in the Muslim society. Some may attribute this to the high standard of cleanliness and some to the blessings of God, but this is a well observed fact.

As far as the contents of the prayer go, they are of two types:

1. A formal routine recitation of verses of the Quran and other prayers which are done essentially in the language of the Quran, which is Arabic. Worshippers are expected to know the meaning of what they are recite, otherwise they will deprive themselves of the immense benefit which they may draw from the meaningful recitation. It will make this discussion too lengthy if we were to go into the details of the contents, but such readers as are interested in further study can always consult the relevant literature.
2. To the second category belong the individual prayers in one's own language, in which one is free to beg as he pleases. This second category is controversial in the sense that many a school of jurisprudence disallow such practices and insist on the recitation of only the prescribed form,

irrespective of whether the worshipper understands that or not. However, they do appreciate the need for private and personal prayers, so they suggest praying in one's own language after the formal prayer has ended and not during its course. We, the Ahmadi Muslims, recommend and practice the former option of praying to God in one's own language as one pleases during the formal prayer.

As we have amply demonstrated above, the institution of Islamic prayer is a highly developed one, where the individual is required to pray five times a day, both individually and in congregation with others. Islamic prayer thus plays an important role in the life of a Muslim, and in the spiritual and moral upbringing of the individual.

Spending in the Cause of Allah

Now turning to alms and other philanthropic spending, all religions seem to promote the same in one way or another. In some religions spending in the cause of Allah is institutionalised by levying a well defined tithe. In others, the method is left to the free will of the individual as to how and how much to spend. Again, in this area, the universality of Islamic teachings becomes evident when a detailed study of this subject is made from the Quran and the tradition and practices of the Holy Prophet of Islam, peace be on him. The subject is so vast, that it covers all possible areas of human interest.

We find in Islam an institutionalised mode of spending as well as non-institutionalised modes of spending, with their respective spheres well defined. But Islam does not leave it at that. It speaks of all possible requirements and their relative importance. Islam goes further to instruct man to spend in the cause of Allah keeping in view all the do and do not mentioned in the Quran. The Holy Quran is very clear on which spending in the cause of Allah will find favour with Him and which will be rejected. The subject is so vast, as mentioned before, that it is beyond the scope of this short treatise to cover every aspect of it. One thing however is certain, that the character of universality of this teaching becomes more and more apparent as one proceeds to grasp the form and spirit of this important subject. Islam also clearly defines the areas of spending of the prescribed religious tithes, leaving no ambiguity whatsoever.

Hajj

Another example, which demonstrates the universality of Islamic injunctions regarding the practice of religion, is the instance of Hajj, the pilgrimage. Once again one finds the institution of pilgrimage in all religions of the world, but the sites for pilgrimage are scattered at different places in one or more countries. One does not find a single central place which all the followers of a religion must visit at least once in their lifetime. Amazingly, in Islam we find exactly such a place in Mecca, where Muslims from all over the world are expected to gather and spend about ten days entirely dedicated to the memory of God. The pilgrims come from all countries, all nations, all races and in all ages. Men, women and children, they all gather once a year for a fantastic rally, sometimes running into millions. This grand display of universality is seen nowhere else in any other religion. Hence all these fingers which were raised in different areas of Islamic teaching, point to the same message of unification of man on earth under the Unity of God.

The institution of pilgrimage can be traced back to the time of Abraham, peace be upon him. But there are very clear statements in the Quran describing it as an ancient institution, starting from times immemorial when the first House of God was built in Mecca. In the olden times, Mecca was pronounced Baka, so the Holy Quran refers to the first house as being built not in Mecca but in Baka. It is also called Bait-ul-Ateeq, or the most ancient house. Abraham raised it from the ruins, which he discovered under Divine guidance, and about which he was commissioned by God to rebuild with the help of his son Ishmael. It is the same place where he had left his wife Hagar and infant son

Ishmael, again under Divine instruction. But work on the House of God awaited attention until Ishmael grew to an age where he could be of some help. So, both of them worked together to rebuild the house and restart the institution of pilgrimage.

Many rites performed during pilgrimage are rooted in those early days of the reconstruction of the House of God, and some even go beyond that. For instance, the running between Safa and Marwah, two small hillocks close to the House of God, is done in memory of Hagar's search for some sign of human presence to help her and her child in their dire hour of need. The child is described as having become extremely restive with the agony of thirst, striking the earth with his heels in desperation. There, it is said, sprouted a fountain which still exists today in some form, and water in the well which was created later on around that spot, is considered to be a blessed water. Most of the pilgrims who perform the Hajj try to bring some water from there by way of blessing for their relatives and friends.

There are other rites and traditions which should be briefly explained. In Hajj, the pilgrims do not wear any sewn garments; rather, they dress in two loose sheets. This is further indicative of the tradition being most ancient. It indicates that the institution of Hajj began when man had not learnt to wear sewn clothes. They had only started to cover themselves. As such, it seems that it is in memory of those ancient people who used to circuit the first house built for the worship of God in that preliminary dress that the pilgrims are required to do the same. Again, the shaving of the head is an important feature which is also universally found as a symbol of dedication among monks, priests, hermits and vishnus. This further adds to the universality of its character. Women are exempt from shaving, but they have to symbolically cut their hair as a token. Also, in the places where Hadhrat Abraham(as) is known to have remembered God in the style of an intoxicated lover, and extolled his glory with loud chanting, the pilgrims are required to do the same at the same places.

(To be Continued in Next Edition)



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TABLIGH NEWS LETTER

May & June 2012 Majlis Ansarullah UK - Qiadat Tabligh.



"If it was in my power, I would knock on the door of every house just like a beggar, in order to spread the true words of God so that the people may be saved from disbelief and atheistic tendencies, which is prevalent all over the world. If God were to teach me English, then I would go round and propagate His message even if it means that I may have to sacrifice my life in the process".

Malfoozat Vol. 2 page 219.

This exhibition was held on 27th May, 2012 at West Wycombe by Majlis High Wycombe Region Middlesex

Preparation Team

Shakil Ahmad Butt

Qaid Tabligh

- **Munir Ahmad Raja**
- **Mohammad Mahmood Khan**

TABLIGH ACTIVITIES IN THE REGIONS DURING May/June 2012 BY MAJLIS ANSARULLAH UK

By the grace of Allah the Majalis are working towards the extensive programme of Tabligh in villages and cities. A brief summary of these activities for the months of May and June 2012 in the regions is presented here. May Allah accept the efforts of all those who took part and reward them abundantly. آمین

Region	No. of Majalis	Village Activities							City Activities					Overall		
		No. of Visits	No. Mil. leaflets given D 2 D	No. of Village Stalls	No. of Visitors in Stalls	No. of Mixed Lit. Distributed	No. of QA / Exhibition	No. of Guests in QA / Exhibition	No. of Stalls	No. of Visitors in Stalls	No. of Mixed Lit. Distributed	No. of QA / Exhibition	No. of Guests in QA / Exhibition	No. of Contacts	No. of Ansar Participated	No. of Baits
LONDON	10	26	14,277	18	218	319	1	5	37	249	10864	5	256		177	1
B.-FUTUH	10	21	9625	9	286	537	3	46	11	198	839	8	451	69	181	2
BAIT-UL-NOOR	10	16	4171	14	91	405			19	176	1925			7	156	1
EAST	8	9	1885	4	120	1343						1	32		34	2
HERTS	5	11	1865	4	810				2		40	1	55		15	
ISLAMABAD	7	9	980	1	53				4	15	55	1	53		32	1
MIDDLESEX	7	5	310				1	20	11	89	230	1	36	2	62	1
MIDLANDS	11	13	1720	3	6	100			14	559	1529				60	
NORTH EAST	11	22	9613	5	3	250			18	90	1403	3	191		96	
NORTH WEST	6	5	202	1	6	16	1	38	8	157	571	4	102	19	139	1
SOUTH	7	7	366	6	228	268			14	365	802			8	53	
SOUTH WEST	3	3	633		2	710			9	30	1040				35	
SCOTLAND	2	2	229			210	1	23	1	45	45				27	
TOTAL	97	149	45876	64	1770	4159	7	132	148	1973	19343	24	1176	105	1063	8

دورانِ عرصہ (مئی تا جون 2012) تبلیغی کاموں میں حصہ لینے والی مجالس اور انصار کے نام

ریجن	مجالس	داعیانِ اِلی اللہ
London	Inner Park Mosque Mosque West Putney Rayens Park Roehampton Wandsworth Westhill Wimbledon Wimbledon Park	عبدالسمیع قریشی، آغا حبیب اللہ، کلیم احمد نعیم، لیاقت شمسی، مسعود احمد خان، محمد احسان، محمد خان، ناصر احمد، زاہد محمود باجوہ، عبدالقدیر، عبدالحفیظ، عبدالحق، افضل احمد انجم، اطہر احمد، بلال احمد، فرحان ایوب، اہتشام قدیر، اعجاز پرویز، امتیاز احمد، جاوید اقبال، محمد اقبال، محمد صدیق بٹ، مقصود طاہر، مشہود گلزار، میر بصیر الدین، مبارک شاہد، مبارک جہاں، ممتاز کنگ، منور احمد، مظفر شاہ، نادر احمد، رفیع نصیر، رانا عبدالباسط، رانا رفیق، رشید ثاقب، سعید ہاشمی، شیخ زاہد، شعیب احمد، طاہر خان، طاہر محمود، ظفر محی الدین، ذیشان احمد، بشارت احمد سرویا، نعیم احمد رضا، اشفاق احمد، بشیر احمد، مولوی نذیر احمد، محمود احمد، مبشر احمد، نعیم احمد، رانا باسط، رشید شاکر، طارق احمد، ظفر اللہ خان، عبدالباسط رانا، عبدالقیوم، آفتاب باجوہ، انس احمد خان، بشیر خان، افتخار احمد، عرفان احمد، عصمت اللہ چوہدری، خالد محمود، محمود خان، ملک بشیر، ملک منور، مقصود طاہر، مبارک چیمہ، محمد اشفاق، محمد خان، مظفر احمد، نذیر احمد، نذیر اقبال، رانا داود، روف خان، ظفر محمود، تنویر احمد، طارق صفدر، توقیر احمد، واجد منان، فیاض ہلی، حفیظ قادر، اظہر مانی، شکیل احمد بٹ، رفیع خان، راجہ نذیر احمد، شاہد جمیل قریشی، شیخ طارق محمود صاحب۔
Baitul Futuh	Baitul Futuh Cheam Epsom/Ewell Lower Morden Morden Morden South New Malden Sutton Surbiton Worcestor Park	احسان مجیب منٹو، مبارک لون، مبین احمد، ندیم ونڈر مین، رفیق عارف، سفیر احمد، شہباز باجوہ، طاہر محمود، طیب جاوید، عبدالباسط، عدنان ودود، اکبر خان، عزیز رحمٰن، بدر احمد، ہارون بابر، کلیم انجم، خالد محمود، محمد ادریس، ملک شہباز احمد، متین احمد، مرزا رشید عارف، محمد داود، مبارک ناصر، مدثر خان، منور ملک، ندیم خان، ناصر احمد، ناصر خان، ناصر قمر، پیر سعود، راجہ مبارک، رمیز احمد، سلیم بھٹی، سید رفیق سفیر، توقیر احمد، وسیم باجوہ، ظہیر احمد خان، ندیم عالم، عبدالحمید، اجمل احمد، عامر علی مسکی، انور علی ناصر، چوہدری رفیق جاوید، کلیم انجم، خالد محمود، مقصود احمد، مدثر خان، مظفر احمد، سلیم بھٹی، طاہر بشیر، طارق محمود، عبدالباسط قمر، عبداللطیف، عبدالمجید، عبدالقدوس، اشفاق احمد، ایوب احمد، عزیز احمد، عزیز الرحمٰن، بشارت خان، بشیر احمد طاہر، بلال احمد، ہارون بابر، حسن خان، ادریس احمد، اقبال حسین، جمیل احمد، کامران علی، خالد سلام، خواجہ شریف، محمود خان، مبشر فاتح، نعیم گلزار، نسیم جمال، نسیم صدیق، نذیر رحمٰن، ناصر قمر، قدوس احمد، راٹھور، شیخ رفیق، شیخ سعید احمد، طاہر احمد، شیخ رفیق طاہر، تنویر احمد تبسم، طارق خان پیرزادہ، تسنیم احمد، وحید احمد، محمد محمود خاں، ظفر ظفری، طیب احمد صاحب۔
Baitun Noor	Balham Clapham Collier Wood Deer Park Earlsfield Mitcham Peckham Tooting Upper Mitcham	عبدالرشید ڈوٹول، عبدالشکور، ہارون اسومہ، محمد امجد، نعیم احمد، نصیب انور، نصیر الدین ہمایوں، صلاح الدین، سرفراز احمد، شاہد احمد، عباس احمد، عبدالحمید، عبدالجلیل، عبدالمجید، عبدالوحید، عادل غنی، احمد کمال الدین، احمد مبارک، احمد نصیر الدین، عامر سلیم صدیقی، عارف محمود، اعزاز احمد، عزیز اللہ خان، بشارت احمد، بشیر بابر، ڈاکٹر عبدالخالق، ڈاکٹر ثانی، فضل رحمٰن، غلام احمد، حافظ فرقان احمد، حافظ سعید الرحمٰن، احسان باجوہ، جمیل احمد، جنید احمد، خالد عاصم، محمد احمد طاہر، محمد امین، محمد اعظم، محمد فراز، محمد نور چاند، محمد ریاض، محمود احمد، منصور احمد، منظور حسین، مشہود اسلم، مرزا مسعود، محمد اعظم، مبارک احمد قادیانی، نصیر عابد، نصیر احمد چٹھہ، ناصر ڈھلوں، ناظم رسول بٹ، رشید احمد، احمد سلطان، صدیق قانسہ، سفیر احمد، ثاقب غنی، طاہر محمود گوندل، رانا شہباز احمد، صلاح الدین، عامر سلیم، غلام احمد، حافظ فرقان احمد، محمد داود، محمد نور چاند، ناصر احمد چٹھہ، رانا سعید احمد، صدیق قانسہ، عثمان سیسی، اے محمد، عبدالحمید، عبدلرزاق، احمد یانفل، اعزاز احمد، عزیز اللہ، بابر عثمان، بشارت احمد، داود عابد، ڈاکٹر ایس اے ثانی، فضل عمر ڈوگر، ہارون اسومہ، عرفان احمد، خالد عاشم، خرم احمد، محمد اکرم، محمد اعظم، محمد خالد بھٹی، محمد رمضان شائق، محمد ریاض، محمد سلیم، محمد سلیمان، ماموڈو سیسے، میکائیل سبحان، مرزا حفیظ، منور خورشید، مظفر وڑائچ، نعیم احمد، نصیب انور، نصیر الدین ہمایوں، ناصر سفیر، قاسم بھٹہ، رانا عطاءاللہ، رانا شفقت، رشید احمد، صغیر احمد، سیف احمد، سردار سلطان احمد، سفراز احمد، طاہر احمد، طاہر سعید، وسیم احمد، رانا عبداللطیف صاحب۔
East	Barking Newham North London	شاہد احمد، عبدالودود خان، کرنل شاہد لطیف، داود احمد گورایا، ڈاکٹر فہیم احمد، ایڈورڈ موگونی، اشتیاق احمد، محمود بھٹی، مرزا فضل الرحمٰن، ناصر خان شاہد، نوید احمد، صباح الدین مجم، شبلی ذکریا، طاہر ممتاز، پیر بشارت احمد صاحب۔
Hert	Luton Stevenage Watford	محمد اعظم، مبارک احمد۔
Islamabad	Bournemouth Islamabad Reading	احمد رشید خواجہ، ہارون صاحب، اسحاق صاحب، رشید ارشد، رضوان صاحب، محمد احمد نعیم، غفور اختر، ملک امتیاز صاحب۔

دورانِ عرصہ (مئی تاجون 2012) تبلیغی کاموں میں حصہ لینے والی مجالس اور انصار کے نام

ریجن	مجالس	داعیانِ اِلی اللہ
Middlesex	Greenford High Wycombe Hounslow North Hounslow South Slough	عبد السلام سوکیا، نصیر احمد، عبد العلی، عبد الوحید مرزا، احمد روف خان، باسطی، چوہدری امین اللہ، حفیظ اللہ شاہ، ملک محمود، رضوان بیگ، نصیر احمد طاہر، علی احمد خان، مرزا عبد الوحید، اکرم خالد، جمال الدین، مبارک احمد ملک، رانا ارشد، سمیر ملک، محمد عامر رانا صاحب ۔
Midlands	Birmingham Centre Birmingham East Coventry Northampton Nottingham	عبد الرشید، اسد ریحان، طارق محمود، محمد نواز جویا، عبد الوہاب طاہر، امجد محمود، چوہدری حبیب اللہ، غلام عباس بلوچ، حاجی طارق محمود، ملک ممتاز احمد، رفیع احمد، سعید رفیق، شاہد کریم، سلیمان یوسف، طلت محمود، طارق خان، نعیم مفتی، سلیمان حیدر، عامر خلیل ڈار، حسن محمد، سید امتیاز احمد صاحب۔
North East	Bradford North Bradford South Hartlepool Huddersfield North Huddersfield South Newcastle Keighly Leeds Scunthorpe Sheffield Spen Valley	طارق ورک، بشیر احمد ججا، مستجب، رضوان احمد، طالب حسین، افتخار عزیز، عارف، عزیز، بشارت، ڈاکٹر مظفر، ڈاکٹر سمیع، اعجاز الحق، اقبال، کلیم رضوان شیخ، منظور احمد، محمد اشرف، مجیب، ناصر آرچرڈ، ریاض احمد، طارق بشر، طارق شیخ، وسیم صاحب، رشید امنی صاحب۔
North West	Liverpool Manchester South Manchester North North Wales Preston	قمر الاختر خان، منور احمد، عبد الحمید، افتخار الحق خان، مظفر احمد، وسیم احمد، بشیر احمد، داود احمد پیر، ڈاکٹر عابد احمد، کبیر احمد نصیر، رانا سلیم ،ڈاکٹر محمد احمد، فہیم احمد، خالد حیات، ساجد آرائیں، وسیم احمد، ڈاکٹر تنویر احمد عارف صاحب۔
Scotland	Glasgow Edinburgh	عبد الصمد، احمد کناڈو، ارشد محمود، خالد چغتائی، خاور سعید، ملک احمد، مبارک احمد، ناصر محمود، نور الدین، محمد اکبر، رحمٰن مجید، صداقت احمد، سجاد حمید، سردار عمران، شیخ عمیر احمد، طاہر نسیم، اسامہ، ظہیر احمد، میاں عبد الوہاب صاحب۔
South	Bexley Bromley Norbury Purley Shirley Thorńton Heath West Croydon	منیب الرحمٰن، عبد الطیف مانگٹھ، عبد السمیع، امین خالد، آصف ندیم، اویس خواجہ، بشارت الرحمٰن زیروی، فخر الدین، خالد محمود باجوہ، منصور توقیر، مرزا تنویر احمد، محمد افضل، مبشر خواجہ، ناصر احمد، نواز اعوان، صمد احمد، شیخ آفتاب احمد، تنویر احمد، سہیل خان، عبد الروف، ادریس قمر، امان اللہ خان، اویس خواجہ، محمد ارشد قریشی، ناصر خان، نوید احمد، نذر حسین کھوکھر، نعمان عاطف، رفیع الزماں، سفیر احمد، سمیع سہیل، شکیل احمد، شیخ آفتاب احمد، شیخ آصف، طارق مجید، تصور خالد، عثمان احمد، اظہر محمود صاحب۔
South West	Cardiff Swansea	شکیل احمد، خواجہ ہارون، نسیم احمد، سعادت احمد، آصف محمود، لطیف ڈار، مبارک احمد، نعیم احمد، ناصر احمد، محمد انور شیخ، سفیر احمد، منور مغل صاحب۔

NORTH WEST REGION

By the grace of Allah and with Huzur's ایدہ اللہ تعالیٰ بنصرہ العزیز prayers, our region has been blessed with one fruit in the form of a Bai'at of Mr. Terry Mold. Terry Mold was born in Australia in the town of Tasmania. By profession he is a communication and information technology Engineer. He belonged to the Christian Methodist sect. Terry was a devout Christian and attended and taught at the local Sunday school in the Tasmania. Terry is married to Freda Mold, who belongs to an Ahmadi family from Mauritius . Terry Mold arrived in England in 1988 . He has been watching M.T.A regularly over years and particularly watched Hadhrat Khalifatul Masih 4th رحمہ اللہ تعالیٰ Question and Answer sessions and was very Impressed by his Knowledge & true interpretation of teachings of Islam.

Muhammad Shafique (Naib Nazim Majlis Ansarullah, North West) contacted Terry Mold in 2009 and invited him to the Question and Answer session with Imam Sahib held in Manchester. He became more interested and since then hardly missed any Q&A session with Imam Sahib in Manchester.

Recently, he attended the Holy Quran Exhibition at East Lancashire Hospice, Blackburn on 14th March 2012, where donation was made to the hospice. He was very impressed by the activities of Jamaat and its charitable work.

He has been reading the Review of Religion and the Ahmadiyya Bulletin quite regularly over the last 2 years.

After some discussion with Muhammad Shafique, on 10th April 2012, he expressed his interest to join Ahmadiyyat and told him that he had been thinking to join the community for some time. He was interested in how to join the community. After reading the conditions of Bait he filled in the form and joined the fold of Ahmadiyyat, Alhamdolillah. He is seen in the photograph given in the next column.

By the grace of Allah, another **Bait** has been achieved through Kabir Nasir sahib, a Nasir from South Manchester. The name of new convert is Shakeel Zia who graduated from Bolton University and works in AA as a mechanical engineer.

Please remember them in your prayers that May Allah grant them steadfastness and enable them to be devout and useful members of the Jammat, Ameen.



MIDLANDS REGION

Alhamdolillah, Birmingham East Majlis held their first Village Tabligh Question/Answer function on Sunday 22.04.12. The venue was in the Village Hall of the beautiful picturesque and historic village of Knowle, a few miles outside Birmingham.

The theme of the forum was aptly based on the leaflet, which was distributed i.e. "Loyalty, Freedom, Respect, Peace in Islam". All praise be to Allah, 3 baits (a young couple with a baby) resulted within a few days of the function.

The 3 converts are Zahid Mahmood, Momina Zahid and their baby Izzah Zahid. They are a young couple from Pakistan who are studying in UK. They have been living in Birmingham for the last 6 months and were under Tabligh by Tariq Mahmood, local Zaeem Birmingham East. After the function, they had several sessions at Dar ul Barakaat mosque with Maulana Abdul Ghaffar. May Allah be with them and enable them to serve the cause of Islam.

نئی بیعت رپورٹ

محض اللہ تعالیٰ کے فضل و احسان سے تبلیغ کے سلسلہ میں مجلس انصار اللہ CRAWLEY کی تبلیغی کاوشوں کے نتیجہ میں ایک بیعت کی خوشخبری موصول ہوئی ہے۔ الحمد اللہ علیٰ ذالک

اس مجلس کی تبلیغی کوششیں باوجود مرکزی کوشش کے نہ ہونے کے برابر تھیں۔ فروری میں نئے زعیم مکرم غفور اختر صاحب مقرر ہوئے تو انہوں نے اپنے تبلیغی گاؤں میں ملینیم لیفلیٹس کی تقسیم شروع کی، تو دو دن بعد مقامی زعیم انصار اللہ کو اطلاع ملی کہ ایک انگریز دوست کو ہمارا یہ لٹریچر پڑھ کر جماعت میں دلچسپی پیدا ہوئی ہے اور وہ مزید معلومات حاصل کرنا چاہتے ہیں۔ زعیم صاحب نے ان سے رابطہ کیا ان سے اسلام اور احمدیت کے متعلق تفصیلی گفتگو ہوئی، ان کو کچھ مذید لٹریچر بھی دیا انہوں نے بہت دلچسپی سے اس لٹریچر کا مطالعہ کیا۔ پھر انھوں نے قرآن کریم پڑھنے کی خواہش کا اظہار کیا اور کہا کہ میں درست قرآن پڑھنا چاہتا ہوں۔ انہیں قرآن کریم مہیا کیا گیا۔

اس کے بعد انہوں نے جماعت اور اسلام کے متعلق معلومات حاصل کیں، جس سے ان کو جماعت کے لیے مزید دلچسپی پیدا ہوئی۔ ہمارا لٹریچر بہت دلچسپی سے اور جلدی سے پڑھ لیتے تھے۔ اور پھر ایک دن جماعت میں شامل ہونے کی خواہش کا اظہار کیا جس پر ان کو کہا گیا کہ ابھی مزید مطالعہ کر لیں، تھوڑا وقت اور لیں۔

انٹرنیٹ پر مقامی مساجد کے ایڈریس سرچ کر کے وہ یہ لٹریچر لے کر Horsham میں غیر احمدیوں کی مسجد میں چلے گئے تو اِن کو اُن لوگوں نے مسجد سے یہ کہہ کر نکال دیا کہ تم یہ لٹریچر ہماری مسجد میں نہ لاؤ، کیونکہ یہ لوگ کافر ہیں اس پر ان صاحب نے پوچھا کہ کافر کا مطلب کیا ہے، انہوں نے بتایا کیونکہ یہ مرزا غلام احمد کو نبی مانتے ہیں، لیکن ہم حضرت نبی کریم ﷺ کو خاتم النبیین مانتے ہیں اور یہ لوگ انکے منکر ہیں، اس لیے یہ لوگ دائرہ اسلام سے خارج ہیں، انگریز دوست نے کہا کہ میں نے ان کا لٹریچر پڑھا ہے، وہ تو رسول اللہ ﷺ کو خاتم النبیین مانتے ہیں منکر کیسے ہو گئے، اس پر مولوی صاحب ناراض ہو گئے اور انہیں مسجد سے باہر نکال دیا۔ کیونکہ تم بھی کافروں والی باتیں کرتے ہو اس لیے آئندہ سے تم ہماری مسجد میں نہ آنا۔ بعد ازاں انہوں نے دو اور مساجد میں رابطہ کیا تو انہوں نے بھی ان کے ساتھ یہی سلوک کیا اور کافر کافر کہہ کر باہر نکال دیا۔

پھر یہ دوست مزید جماعت سے رابطے میں رہنے لگے، اور بیعت کرنے کا ارادہ کر لیا، بیعت کرنے سے چند دن قبل کہتے ہیں کہ مولوی لوگ ان کے گھر Horsham میں آئے اور ان کو کہنے لگے کہ تم اب کیوں مسجد میں نہیں آتے، تو انہوں نے کہا کہ آپ لوگوں نے مجھے مسجد سے نکال دیا تھا، اور آپ لوگوں کا رویہ غلط ہے اور سچوں والا نہیں۔ اس پر مولوی صاحب نے کہا کہ قادیانی تمہیں کیوں سچے لگتے ہیں؟ کیونکہ وہ کسی کے خلاف بات نہیں کرتے۔ جب مولوی حضرات نے دیکھا کہ اس کا رجحان جماعت کی طرف ہے تو کہنے لگے کہ ہم تمہیں مسجد کا امام بنا دیتے ہیں، لیکن قادیانیوں سے رابطہ ختم کرو۔ تم ہمیں امام بن کر نماز پڑھا سکتے ہو۔ اس انگریز دوست نے کہا کہ مجھے نماز نہیں آتی، پہلے میرے سوالوں کے جواب دو۔ اس پر وہ ناراض ہو کر ان کے گھر کے کارپٹ پر تھوک کر گھر سے باہر چلے گئے کہ تم کافر ہو گئے ہو، تم کافر ہو گئے ہو۔ بعد ازاں یہ صاحب کہنے لگے کہ اب مجھے جماعت میں شامل ہونا ہے، اس پر زعیم مجلس Crawley نے انہیں مسجد میں بلایا اور نماز مغرب کی ادائیگی سے قبل ان صاحب نے جماعت احمدیہ میں شمولیت اختیار کرنے کے لئے بیعت فارم پُر کیا گیا۔ اس موقع پر ریجنل امیر صاحب کو بھی بلایا گیا اور انہوں نے اجتماعی دعا کروائی۔

Tabligh stall held at Cranleigh Village on Saturday 30th June 2012 by the Sutton Majlis. Over 35 people visited our stall and showed an interest in our literature. They were introduced to the Ahmadiyya Muslim Community. (Mubeen Baloch Zaeem Sutton)







تبلیغی پروگراموں کی ریجن وار رپورٹس



Wimbeldon Tennis Tournament 2012

ٹورنامنٹ کے شروع ہونے سے ایک ہفتہ قبل ایک میٹنگ محترمی صدر مجلس انصار اللہ نے قیادت تبلیغ اور زعماء اعلیٰ کے ساتھ منعقد کی گئی تاکہ ٹینس ٹورنامنٹ کو دیکھنے کے لئے آنے والے مہمانوں کو بہترین رنگ میں اسلام کا امن بھرا پیغام پہنچانے کے بارے میں انتظامی معاملات کا جائزہ لیا جائے۔ لہذا پروگرام ترتیب دیا گیا کہ اس سٹیڈیم کی طرف آنے والے دونوں راستوں پر یعنی ساؤتھ فیلڈ سٹیشن اور ویمبلڈن ہل کی طرف سے آنے والے راستوں پر کھڑے ہو کر ملینیم لیفلیٹس تقسیم کیے جائیں۔ اللہ تعالیٰ کے فضل سے ٹوٹل 15155 کی تعداد میں ملینیم لیفلیٹس تقسیم کیا گئے۔



لندن ریجن کو مورخہ 27 جون 2012ء سے 4جولائی 2012ء کے دوران مجموعی طور پر 13555 کی تعداد میں ملینیم لیفلیٹس کی تقسیم کرنے کی توفیق ملی، جس کے لئے 4 مجالس کے 32 انصار نے خدمت کی توفیق پائی۔ مکرمی شیخ طارق محمود صاحب زعیم اعلیٰ لندن، مکرم نعیم احمد رضا صاحب زعیم فضل مسجد، مکرم طارق صفدر صاحب زعیم ویسٹ ہل، مکرم محمد احسن صاحب زعیم روہمٹن، مکرم رفیع نصیر صاحب زعیم ویمبلڈن پارک اور ان کے انصار نے بھر پور توفیق پائی۔

بیت النور ریجن کو بھی مورخہ 5 جولائی سے 9جولائی 2012ء کے دوران مجموعی طور پر 1600 کی تعداد میں ملینیم لیفلیٹس کی تقسیم کرنے کی توفیق ملی، جس کے لئے6 مجالس کے 31 انصار نے خدمت کی توفیق پائی۔ مکرمی رانا عبدالطیف صاحب زعیم اعلیٰ بیت النور اور ان کے ریجن کے زعماء اور انصار نے بھر پور توفیق پائی۔



Tabligh stall held by the Cheam Majlis. Several People visited and showed an interest in our Tabligh stall. They were introduced to the Ahmadiyya Muslim Community and our activities.





تبلیغی پروگراموں کی ریجن وار رپورٹس

LONDON REGION

مجلس Roehempton کے زیرِ اہتمام مورخہ 17 جون 2012 کے روز متعلقہ تبلیغی گاؤں میں قرآن کریم کی نمائش منعقد کی گئی، جس میں 5 غیر از جماعت مہمانوں نے شرکت کی۔ پروگرام سے قبل زعیم انصار اللہ نے گھر گھر جا کر اشتہارات تقسیم کئے۔ مکرم راجہ برہان احمد صاحب استاد جامعہ احمدیہ نے مہمانوں کے ساتھ جماعتی عقائد پر گفتگو کی اور ان کے سوالات کے جوابات دیئے۔

مجلس Wandsworth کے زیرِ اہتمام مورخہ 26 مئی 2012 کے روز متعلقہ تبلیغی گاؤں Onslow میں قرآن کریم کی نمائش کا انعقاد کیا۔ مکرم زاہد باجوہ صاحب زعیم مجلس نے انصار کے ساتھ مل کر گاؤں کے ہر گھر میں پروگرام سے متعلقہ اشتہار پہنچائے۔ مکرم بشارت سرویہ صاحب نائب قائد تبلیغ نے اس پروگرام کو کامیاب بنانے کے لئے بڑی محنت سے کام کیا۔ اس پروگرام میں 16 غیر از جماعت مہمانوں نے شرکت کی۔ مرکز سے مکرم ڈاکٹر منصور ساقی صاحب، مکرم دبیر بھٹی صاحب اور مکرم شیخ طارق محمود صاحب زعیم اعلیٰ لندن ریجن شامل ہوئے۔ مہمانوں کے سوالوں کے جوابات دینے کے لئے مکرم راجہ برہان احمد صاحب مربی سلسلہ موجود تھے۔













اپنے عمل سے ثابت کریں اور دنیا کو بتائیں کہ حضرت مسیح موعودؑ کی بیعت میں آکر ہم میں وہ پاک تبدیلیاں پیدا ہوئی ہیں جس نے ہمیں خدا سے ملایا ہے۔

خطبہ جمعہ۔22 جون 2012

Wimbeldon Gallery قرآن کریم نمائش



محض خداتعالیٰ کے فضل سے مجلس انصار اللہ کو Wimbeldon Gallery میں قرآن کریم نمائش کے اہتمام کرنے کا موقعہ ملا، جو کہ نہایت کامیاب رہا۔ ریجن بیت الفتوح کی مجلس New-Malden کے زعیم انصار اللہ مکرم کلیم انجم صاحب کی کوششوں کے نتیجہ میں مورخہ 16 جون 2012 سے باقاعدہ قرآن نمائش لگائی گئی، جو کہ 28 جون 2012 تک جاری رہی۔ جس میں قرآن کریم کے مختلف تراجم اور مجلس انصار اللہ کی طرف سے تیار کردہ پوسٹرز جو کہ قرآن کریم کی تعلیم پر مبنی ہیں، آویزاں کئے گئے اور مختلف جماعتی کتب اور لٹریچر بھی رکھا گیا۔



اس نمائش کے دوران لائبریری کے اندر اور باہر مستقل طور پر میلینیم لیفلیٹس کی تقسیم کی جاتی رہی، ان دنوں ویمبلڈن ٹینس ٹورنامنٹ کی وجہ سے باہر کافی آمدورفت تھی، جس کی وجہ سے بہت فائدہ ہوا۔ اللہ کے فضل سے 796 غیر از اجماعت نے یہ نمائش دیکھی۔ اس دوران اللہ کے فضل سے ایک مقامی برٹش نوجوان نے بیعت کی، جس نے مسلسل دو دن سارا سارا دن مطالعہ کرنے کے بعد کہا کہ مَیں مسلمان ہونا چاہتا ہوں، محترمی مولانا نسیم باجوہ صاحب جو کہ وہاں موجود تھے، اس نوجوان کو احمدی اور دوسرے مسلمانوں کے درمیان فرق واضع کیا اور بتایا کہ احمدی مسلمان ہونے پر نمازیں بھی پڑھنی ہونگی، چندہ بھی ادا کرنا ہوگا وغیرہ، اس لئے ابھی اور مطالعہ کرلو اور بیعت کی شرائط بھی پڑھ لو۔ لہذا وہ اگلے روز لائبریری پہنچا اور بیعت فارم پُر کردیا، اس کا نام Mr John ہے۔ اس کے بعد بھی ہمارے ساتھ نمائش پر ڈیوٹی دیتا رہا۔ پچھلے دنوں اسلام آباد میں خدام الاحمدیہ اجتماع میں تینوں دن رہا۔ اب مجلس Sutton میں خدام الاحمدیہ کے ساتھ باقاعدہ منسلک ہو گیا ہے۔ اللہ تعالیٰ ثباتِ قدمی عطاء فرمائے۔ آمین



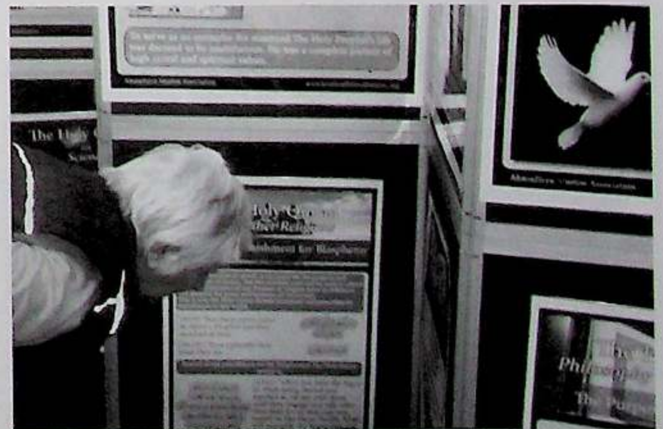
مرکز سے ہر روز صدر صاحب مجلس انصار اللہ کے علاوہ مختلف نیشنل عاملہ ممبران انصار اللہ نائب صدران و قائدین اور تبلیغ ٹیم کے ممبران کو تقریباً ہر روز شامل ہونے کا موقع ملتا رہا۔











تبلیغی پروگراموں کی چند فوٹوز

















تبلیغی پروگراموں کی ریجن وار رپورٹس

تبلیغی مساعی

اللہ تعالیٰ کے فضل سے مجلس انصار اللہ یوکے کو اپنے پیارے امام حضرت اقدس خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کی تبلیغی نصائح کی روشنی میں تبلیغ کی اہم ذمہ داریوں کو سر انجام دینے کے لئے مجالس اور ریجن میں ہفتہ وار Village اور City میں تبلیغی پروگرام برائے ملینیم لیفلیٹس کی تقسیم اور تبلیغی سٹالز کے علاوہ مختلف تبلیغی پروگرام منعقد کئے گئے۔ جن میں مجالس سوال وجواب اور قرآن کریم کی تعلیمات پر مبنی پوسٹرز آویزاں کئے گئے اور قرآنِ کریم کے مختلف تراجم کی نمائش لگائی گئیں۔ جن کی مختصر رپورٹ ریجن وائز پیش کی جارہی ہے۔ اللہ تعالیٰ تمام شامل ہونے والوں کو حقیقی معنوں میں اسلام اور احمدیت کی تعلیمات کو سمجھنے کی توفیق عطاء فرمائے۔ آمین۔ اللہ تعالیٰ ہمیں پہلے سے بڑھ کر احسن طریق پر دعوتِ الیٰ اللہ کرنے کی توفیق دے اور تمام حصہ لینے والوں کو دین و دنیا کی بہترین حسنات سے نوازے۔ آمین

ISLAMABAD REGION

مجلس اسلام آباد نے 28 مئی سے شروع کرکے تین ہفتوں کے لئے Farnham Sixth Form School میں قرآن نمائش کا اہتمام کیا۔ جس میں قرآن کریم پر مبنی تعلیم کے متعلق مجلس انصار اللہ کی طرف سے تیار کردہ پوسٹرز کا سکول کے تمام اساتذہ اور طلباء نے بڑی دلچسپی سے مطالعہ کیا اور آئندہ بھی ایسے مفید اور معلوماتی نمائش لگانے میں دلچسپی ظاہر کی۔ 440 طلباء، اساتذہ اور اسکول کے سٹاف نے نمائش سے استفادہ کیا۔

NORTH-WEST REGION

مجلس Liverpool نے مورخہ 31 مئی 2012 کے روز Mersyside Polish Community کے ساتھ جماعت احمدیہ کا تعارف کروانے کے لئے ایک قرآن نمائش کا اہتمام کیا، جو کہ Kensington Community Centre میں منعقد ہوا، جس میں 32 Polish افراد نے شرکت کی۔ زعیم انصاراللہ مکرم افتخارالحق خان صاحب نے جماعت کا تعارف پیش کیا اور جماعت احمدیہ کی کوششوں، اور "Humanity First" کے بارے میں بتایا۔ نیز لوکل قائد صاحب خدام الاحمدیہ اور صدر صاحب جماعت نے پروگرام کے انعقاد میں مدد فرمائی۔ جزاہم اللہ۔ آخر پر سوال وجواب کی مجلس منعقد کی گئی۔ یہ پروگرام اللہ تعالیٰ کے فضل سے جماعت کے تعارف میں بہت مفید ثابت ہوا۔

مجلس North Wales کے زیر اہتمام مورخہ 09 جون 2012ء کو قرآن کریم کی نمائش منعقد کرنے کی توفیق ملی، اس نمائش میں 45 غیر از جماعت مہمانوں نے شرکت کی۔ جس میں قرآن کریم پر مبنی تعلیم کے متعلق مجلس انصار اللہ کی طرف سے تیار کردہ پوسٹرز کا بڑی دلچسپی سے مطالعہ کیا۔

مجلس Manchaster South کے زیر اہتمام مورخہ 26 جون 2012ء کو قرآن کریم کی نمائش منعقد کرنے کی توفیق ملی، اس نمائش میں 38 غیر از جماعت مہمانوں نے شرکت کی۔ یہ نمائش بھی ایک مقامی گاؤں کے کمیونٹی ہال میں لگائی گئی تھی، مقامی لوگوں نے اس نمائش میں بہت دلچسپی کا اظہار کیا۔ اور قرآن اور آنحضرت ﷺ کے متعلق لٹریچر حاصل کیا۔

NORTH-EAST REGION

مجلس Keighly کے زیر اہتمام مورخہ 26 جون 2012ء کو قرآن کریم کی نمائش منعقد کرنے کی توفیق ملی، اس نمائش میں تقریباً 100 غیر از جماعت مہمانوں نے شرکت کی۔ جس میں قرآن کریم پر مبنی تعلیم کے متعلق مجلس انصار اللہ کی طرف سے تیار کردہ پوسٹرز کا بڑی دلچسپی سے مطالعہ کیا۔

BAITUL FUTUH REGION

مجلس Lower Morden کے زیر اہتمام مورخہ 26 جون 2012ء کو ایک مجلس سوال و جواب اور قرآن کریم کی نمائش اپنے متعلقہ تبلیغی Village میں منعقد کی گئی۔ تلاوتِ قرآن کریم کے بعد جماعت کا تفصیلی تعارف پیش کیا گیا۔ مہمانوں کے سوالوں کے جواب مکرم عبدالمومن زاہد صاحب اُستاد جامعہ نے دیئے۔ اس پروگرام میں شامل ہونے والے احباب نے قرآن کریم کی نمائش میں بھی خاص دلچسپی لی اور تفصیل سے مطالعہ کیا۔ اس پروگرام کے اختتام پر Royal Tunbridge Wells کے سینئر کونسلر Mr. Bob Braekhus نے اپنے خیالات کا اظہار کرتے ہوئے کہا کہ ہم پہلے آپ سے متعارف نہیں تھے آپ سے تعارف حاصل کرنے اور ملنے کے بعد اب ہماری خواہش ہے کہ معاشرہ کے امن اور ہم آہنگی کی خاطر ہم آئندہ خصوصی روابط رکھیں، اور ہمارے گاؤں کے لوگوں نے آپ کو ایک مختلف مسلمان کی حیثیت سے دیکھا ہے اور مشترکہ نیک مقاصد کے لئے ہمارا تعاون جاری رہے گا۔ اس پروگرام میں مجموعی طور پر 14 غیر از جماعت مہمان شامل ہوئے جن میں سے 6 مہمان مقامی کونسلرز تھے۔ کونسلرز نے بھرپور فرمائش کی کہ مستقبل میں بڑے پیمانے پر پروگرام منعقد کئے جائیں۔ جو کہ انشاء اللہ تعالیٰ جلد بنائے جائیں گے۔



TABLIGH NEWS LETTER

May & June 2012

Majlis Ansarullah UK - Qiadat Tabligh.



"ہمارے اختیار میں ہو تو ہم فقیروں کی طرح گھر بہ گھر پھر کر خدا تعالیٰ کے سچے دین کی اشاعت کریں اور اس ہلاک کرنے والے شرک اور کفر سے جو دنیا میں پھیلا ہوا ہے لوگوں کو بچالیں۔ اگر خدا تعالیٰ ہمیں انگریزی زبان سکھا دے تو ہم خود پھر کر اور دورہ کر کے تبلیغ کریں۔ اور اس تبلیغ میں زندگی ختم کر دیں خواہ مارے ہی جاویں۔"

ملفوظات حضرت مسیح موعود علیہ السلام۔ جلد 2 صفحہ 219

چند ضروری گذارشات

مکرمی زعماء اعلیٰ / ریجنل ناظمین / زعماء مجالس سے!

- گذارش ہے کہ قرآن Exhibition اور مجالس سوال و جواب کے موقع پر اس بات کا بطور خاص خیال رکھا جائے کہ پروگرام کی صدارت مرکز سے آنے والے نمائندہ یعنی محترم صدر صاحب انصار اللہ شامل ہوئے ہیں، یا دیگر نیشنل عاملہ ممبران جن کو صدر صاحب نے اس پروگرام کے لئے مقرر کیا ہے، پروگرام ان کی زیر صدارت ہونا چاہیئے۔ اسی طرح سٹیج پر درمیان میں چیئر پرسن اور ان کے دائیں طرف زعماء اعلیٰ / ریجنل ناظم اور ان کے ساتھ ریجنل امیر صاحب (اگر وہاں موجود ہیں تو) زعیم مجلس، اور بائیں طرف مربی سلسلہ (مشنری) اور ان کے ساتھ صدر جماعت (اگر وہاں موجود ہیں تو)۔ گروپ فوٹو بناتے وقت بھی اسی ترتیب کو مد نظر رکھا جائے۔ مجلس سوال و جواب / قرآن کریم کی نمائش کے موقع پر آنے والے مہمانوں کے ساتھ معیاری تصاویر بنائیں اور کوشش کریں کہ زیادہ تر غیر از جماعت مہمانوں کی تصاویر ہوں۔ پروگرام کے اگلے روز رپورٹ تیار کر کے تبلیغ ای میل tabligh.ansar@gmail.com پر تصاویر کے ساتھ بھجوا دیں۔ تا کہ اس کی بروقت اشاعت کروائی جاسکے۔
- تبلیغی اخراجات کی منظوری کے لئے محترمی صدر صاحب مجلس انصار اللہ کی خدمت میں قبل از وقت مکمل تفصیل کے ساتھ درخواست بھجوائیں۔ زعیم مجلس کی درخواست بذریعہ اپنے زعیم اعلیٰ / ریجنل ناظم مرکز آنی چاہیئے۔ پروگرام کے انعقاد سے پہلے منظوری حاصل ضرور کر لیں۔ اسی طرح اخراجات کرتے وقت تمام رسیدیں حاصل کریں، اور بذریعہ زعیم اعلیٰ / ریجنل ناظم جلد مرکز بھجوائیں۔
- اللہ تعالیٰ کے خاص فضل سے مجالس میں بڑی محنت کے ساتھ تبلیغی پروگرام منعقد کئے جا رہے ہیں۔ لیکن ابھی تک بعض مجالس میں تبلیغی کاموں کو جس طرح ذمہ داری سے ادا کرنے کی ضرورت ہے، نہیں کیا جارہا۔ جن مجالس کے زعماء نے ارادہ کر لیا ہے کہ تبلیغی ذمہ داری کو ہر صورت ادا کرنا ہے، ان کے لئے کوئی مشکل حائل نہیں آ رہی۔ مجلس کے انصار بھی اپنے زعیم کے ساتھ پوری طرح اس اہم فریضہ کو پورا کرنے لئے کوشاں ہیں۔ بعض زعماء نے شروع میں اپنی فیملی اور بچوں کے ساتھ اپنے متعلقہ تبلیغی گاؤں میں جا کر ملینیم لیف لیٹنگ کی ہے۔ بعض نے اگر کوئی بھی نہیں ملا تو اکیلے جا کر تبلیغی سٹال لگائے ہیں۔ اللہ تعالیٰ تمام کارکنان کو احسن طریق پر اس اہم فریضہ کو پورا کرنے کی توفیق عطاء فرمائے۔ آمین

خاکسار شکیل احمد بٹ

قائد تبلیغ مجلس انصار اللہ یو کے